bronzes now add to the rather stiff, symbolic, and predominantly geometrical designs of the Chou forms radically new to China. Stone sculptures, preserved in tombs, display tie same general tendencies. Figures of men, heretofore rare, appear, scenes of daily life are portrayed, attempts are made to picture the spirit world, and the whole is full of action. The stone sculptures themselves were an innovation. We might believe these novelties a creation of the Chinese genius, stimulated by the vigor of the Han culture—as, indeed, they probably in large part were—but for the appearance of motives which we know to be foreign—some of them Greek, some Sarmatian, and some probably Iranian and Babylonian Glazes may possibly (although they may have been much earlier) now have been employed for the first time by the Chinese. Glass itself is said to have been first manufactured in China under the Han. It had, however, been used as an inlay as early as the middle of the first millennium B.C. Beautiful lacquer objects were produced under state inspection, as we learn from archeological finds in a Chinese colony in Korea. Indeed, lacquer appears to have been very popular, for widely scattered examples of it have been found. Chang Ch'ien, we have seen, introduced the grape and alfalfa—the latter to feed the horses which Chinese were importing from Central Asia. Bronze mirrors of the Han show the grape as a decoration. It is possible that the Chinese derived some musical ideas from the Greeks and some notions of alchemy—although in the latter case the transfer may (not very probably) have been in the other direction. Other plants than those we have mentioned may have been brought in. It has been conjectured that some ideas of Greek

medicine and mathematics entered and that the calendar was affected. Certainly Chinese ideas of geography and of the extent of the world were enlarged.

THE INTRODUCTION OF BUDDHISM

In religion there was the introduction of what later became one of the major factors in Chinese life, Buddhism. Buddhism had begun that expansion which eventually made it one of the most widespread and potent of faiths. It had originated as an off-shoot—a heresy—of older Indian religion, probably in the sixth century B.C. Its founder, of an aristocratic family, had become op-